10: Hilger E-5 (1946-1952) 1957
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language. Children from homes where one parent is a non-Araucanian do not speak Araucanian. There were two such homes in Alepún: in one, the mother was Chilean, in the other, the father. Nearly one-half of the children in an Alepún school could read and write Araucanian, having learned to do so at home. None, however, could write the Araucanian alphabet in order. (For alphabet, see Félix José, 1916, vol. 1, p. 14; and 1910, pp. 5 and 6.) 191

In pre-Spanish days the Araucanians had neither a written language nor pictography; according to Félix José, the Jesuit Fathers compiled the first vocabularies (1916, vol. 1, p. 7). [212]

Both children and adults took occasion to teach me and my field assistant Araucanian. "Mapuche is easily learned, more easily than Spanish," said a little girl. "If two things are spoken of, use the word epu; if many, merely the word pu, like pu ruka. The syllable pu in any word anywhere means more than two. No, the plural is not formed by repeating the word like in mari mari and Bio Bio. If you can say kalül correctly, you will know how to pronounce all words that have lül as a syllable." Picking up an avellano nut the little girl continued: "This is the nut of the qetü. Now say that word: qetü." 193

In all areas informants pointed out dialectic differences between Araucanian as spoken by them and as spoken in other areas (cf. p. 7). Cooper, basing his information on Félix José, wrote regarding the Araucanian language that it is an independent linguistic family; that each region and tribal subdivision has its dialectic differences, but that these are "mostly relatively minor ones, consisting of phonetic shifts, different meanings for the same word, different words for the same meaning, slight differences in formation of plural of substantives, etc. The dialects are mutually intelligible, but in some cases only with considerable or very great difficulty." Cooper also notes that Araucanian has incorporated in it a considerable number of loan words from Quechua (1946, pp. 695-696). 197

GRATORY

Oratory is highly esteemed; so is the facility to speak well on all occasions and the ability to carry on a koyaqtun (p. 64). Formerly every boy was trained in all three; many are still so trained. "Boys must be trained to speak well; they are the ones that must do the talking for their families, not only in our meetings but in dealing with Chileans as well. One thing every boy must also be trained in is to carry on a koyaqtun." A boy today usually learns the formalized expressions used at the koyaqtun by listening in to elders. However, 537